The case for including Ethics in Economic Science university programs *

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Resumen

Intentamos visualizar diversas problemáticas del modelo universitario actual presentes en la Universidad de Buenos Aires (UBA), Argentina, inconvenientes que se convierten en obstáculos a resolver si se les provee un avance en materia de formación ética a los futuros profesionales de la economía que promueva una mejor atención a las demandas sociales vigentes. Los profesionales que se forman en economía debieran tener este marco referencial y atañe a las universidades argentinas la responsabilidad de incluir la perspectiva ética que la economía debe tener en los pueblos oprimidos. El hecho de destacar puntualmente la región, no parte de suponer que en el resto del mundo no deba incluirse, se trata más bien de reconocer en nuestro país, y en particular en la UBA, una formación ligada a los países y sus necesidades, más que a las necesidades regionales.

Palabras clave:
- Ética
- Educación superior
- Economía
- Responsabilidad social
- Metodología de enseñanza.

Abstract

In an effort to identify some key constraints of the current university model, based on the case of the University of Buenos Aires (UBA), Argentina, we encounter several shortfalls which become obstacles that need to be bridged in advancing the ethical formation of future professionals in economics in order to promote addressing real social demands. Professionals trained in economics should develop this framework and Argentine universities should be responsible for including an ethical perspective of the economy that will benefit oppressed peoples. In highlighting this region, we shall not assume that the rest of the world should not follow suit, rather we acknowledge that in our own country, and particularly in the University of Buenos Aires, training should be tied to the country and its needs, rather than to regional needs.

Key words:
- Ethics
- Higher Education
- Economics
- Social Responsibility
- Education Methodology

The need for a formation on ethics at the University

Social demands that ushered the rise of the university have changed over time, not so with curriculum design. A long tradition, coupled with the creation function, links the University to specific training in well-defined fields as narrow and distinct sectors within the institution. This disciplinary academic model in which the university is rooted is at odds with today's social demands.

The expansion of complex problems associated to increasing poverty and hunger, or the finiteness of natural resources, are undoubtedly challenges inherent to all of humanity, yet university curricula, does not foster taking a common stand regarding the role of the entire scientific community in the face of all these problems.

In so long as content selection and education itself continue to develop, in total disregard of all these current challenges, the existing fragmentation between the perception of reality of trained professionals in most countries, and the broad series of problems that confront the peoples of the world, will prevail.

As well, this poses a risk. University education exerts influence over public policy, as well as through the different forms of direct intervention that graduates may have, in the exercise of their professions. In this regard, Martin Unzué (2009), Gino Germani Institute Researcher, at UBA, in his paper Higher Education in Latin America today, stated: "there has been a strong positive correlation between university knowledge and access to power, more so between college credentials and access to power, which means that the university plays an important role in the conformation of the ruling elites."

The anachronism between the university model of origin and current social demands has been interpreted by some neoliberal intellectuals as an imperative for curricular change. This has then been wrapped in what is presented as scholarship and thoughtful reflection on the social realities in which students are immersed. Gradually, the university and the training of future professionals, has thus undergone a clear switch, from a training focused on responding to social demands, to one aimed at responding to the labor market, which Marcela Mollis (2009) terms as the passage from a public ethos into a corporate ethos.

While curriculum change is necessary and inevitable, the liberal model from which it arises entails the exclusion and segregation of large masses of people, in this sense, it represents a continuation of the foundational elitist model that gave rise to the university. The ruling classes not only exercise their power in terms of wealth distribution, but also in relation to the fields of culture and science. We have not yet achieved an autonomy that allows academic institutions to be organized around Human Rights, as part of the specific training in any and every area. This brings the issue of

including ethics across the curriculum design which would necessarily lead to interdisciplinary training. Over thirty years ago, Botkin et al. (1979) argued that:

> The ability of the university to help identify and assess global issues in their local implications will be greatly enhanced when the chauvinism, nationalism and the sovereignty of academic disciplines gives way to an interdisciplinary approach. Consideration should be given to some type of **reorganization of academic and administrative structures in order to group the various departments according to real problems and not only, or always, depending on the discipline**. [...] Such an approach would help bring the university closer to the basic concerns of society (1979: 135)

After three decades, and although technological development allows now for unforeseen possibilities at that time, the hegemony of the disciplinary approach remains entrenched in academic life.

At the World Summit on Higher Education in June 2008, the UBA put forwardproposals of inherent historical revisionism of the university function: The institution's academic secretary, Edith Litwin (2008) proposed "that Latin America incorporate the study of the dictatorships" to "understand what happened over the past 20 years in the governments of this region, and the later recovery of autonomy and democracy in affected countries." At the same conference, UBA's general secretary, Carlos Más Vélez (2008) said that the rectors of Latin American higher education institutions "would fight against the World Trade Organization which equated higher education to a commercial and tradable good" and said he will fight for the university to be considered "a public good and a universal human right."

The point would go back to the same: assessing whether the market laws and the benefited economic elite would allow such assertions to be held. Universities are caught at a critical moment. They need to respond to social demands which legitimize their existence, however, academic institutions may respond from a neoliberal perspective, which equates education to a tradable good, or conversely, by ensuring education as a public access good from a human rights perspective.

According to a UNESCO report presented at the meeting in Cartagena de Indias, Colombia, Argentina has 604 higher education institutions and represents one of the seven major Latin American systems, but only 100 of those are universities. Moreover, **while there has been a massification of what was once an elite sector, Argentina has the highest university dropout rate in Latin America. There have been failed attempts for new social sectors to access higher education, but in reality, they have no real access.** This is reflected in the massification of early courses followed by a significant reduction of students in the years following. Those who obtain degrees, are the same as always, honorable exceptions notwithstanding. The dropout rate then masks the segregation of the masses in accessing higher education.

Take the case of the UBA, while there is unrestricted access to the Common Basic Cycle, it has been argued that approximately 50% of those enrolled are unable to complete this stage. This high percentage represents the problem of high dropout rates and the failure of the educational enterprise. In "A study on access and dropout rates at the UBA", Gabriela Plotno (2009) notes that higher education may be either a channel for social mobility or a mechanism for the reproduction of class structures. Further, she refers to various researchers (Garcia de Fanelli 2005; Gessaghi & Llinás, 2005; Boulet, 2005) who "have concluded that universities in Argentina are mainly composed of the middle and upper classes, most national university students belong to the middle class" and even "previous studies on this subject suggest that unrestricted access schemes have not resulted in the inclusion of youth from more diverse social sectors" (Fernandez Lamarra, 2003; Krostsh, 1998; Ormart, Fernandez, 2009). In "Who are those coming? Who remains? Access and permanence in the university according to social structures." Borrel et al (2009) conclude that formal conditions for access are insufficient for students to remain for there are differences in learning and social conditions prior to access which operate not as decisive as factors but that nevertheless affect the educational enterprise.

Methodology

Sample 1. We worked with a sample of 120 students and 10 teachers from the UBA's Economics program with subjects who had no explicit goal of teaching or learning ethics. We performed institutional and classroom observations, surveys for students and in depth interviews with teachers, as well the curriculum design was analyzed. Our objective was to identify the hidden curriculum.

Sample 2. In a parallel investigation (2008-2010) conducted in several Argentine universities we sought to observe the teaching-learning method implemented specifically by ethics teachers.

Sample 1. We worked with a sample of students and teachers from nine state and private universities in subjects that have the explicit goal of teaching and learning ethics, we performed institutional and classroom observations, student surveys and in depth interviews with teachers.

Regarding the analysis of this material, we carried out a qualitative ethnographic analysis. We performed a field study in which researchers were embedded in the classrooms for about a month, accompanying students, interviewing some of them and carrying out semi-directed interviews with teachers. Researchers oriented themselves according to some lines of inquiry which were deemed relevant and were continually adjusted to the material as the work evolved. We captured the feelings of the observers as well as their theoretical hypotheses for situational observation in a framework, trying to explain the subjective factors that influenced the process of data collection.

Sample 2. This study focused on the teaching and learning of ethics, along with disciplinary and cross-disciplinary content, in the psychology program

at the UBA.

The final results on the groups observed provided information on the ethics learning modalities currently in place at the university. Below we present the survey results of 127 students that correlate with the observations of the institutions and classrooms.

Results

The university is starting to direct its resources to the production of professionals in line with labor market demands setting aside its social function. This was observed in the curriculum design.

The neoliberal policies in force throughout the 1990s in Argentina took shape in the proliferation of private universities offering short courses that quickly led to employment. This offer was also extended to the classic programs in a trend consistent with globalization requirements, in relation to the selection of contents and curriculum. (Fernández-Scardamaglia: 2008)

76% of respondents report class lectures with scarce student participation. 74% of respondents said that the teacher never suggested group discussion among peers as a working methodology in the classroom. 65% of respondents said that an excerpt of a film or series was never used to illustrate such a situation in professional practice. Along with the oral presentation the teacher reads the required literature fragments for the subject (78%).

As well, in terms of the delivery of the lecture, the teacher's use of body language to make emphasis is quite limited. He or she can be found sitting in 42% of the classes and standing in one place in 35% of the cases, in the remaining 19% he or she walks around the classroom, 4% did not know or did not answer. A moderate tone of voice is used in 69% of cases. In relation to teaching resources most teachers (98%) prefer the use of chalk and blackboards. 80% of the sample reported teachers not using photos, slide projectors, nor TV. There is a pronounced absence of audiovisual resources. Facilities have no audio-visual resources available for teachers. There is more discouragement than encouragement, those teachers who want to use these audio-visual techniques have to procure the material in quite a cumbersome fashion, being subjected to bureaucratic mazes, which often stop them from persevering. Classroom observations coincided with the results from student surveys.

Teachers interviewed hold perceptions that present a gap between what is and what should be. Teachers responded to the interviews from a "should be" standpoint and their answers do not reflect the reality of their classes. For example they stress the need for students to work in teams on challenging cases or situations, yet based on the observations and student surveys we can see that the application of this methodology is severely limited.

We have observed low levels of moral sensitivity indicators both in teachers as in students observed. This coincides with other empirical studies consulted regarding teaching and learning at the university. There is a predominance of monologic lectures. Based on this research we promote other

methodologies (analysis of movies, team work, etc). We also observed an institutional culture in which vertical communication prevails (from the professor chair to the associates, to the assistants, to students). There are few instances of peer interaction (students or teachers with each other). The evaluation methods used reproduce a rote model which is poorly articulated with professional practice. There is a marked difference between the logic that steers the university classroom and the logic of knowledge in which students navigate. In the groups observed, only two teachers promoted other means of communication, and in both cases it consisted of sending e-mails to students. There was no communication through media/resources currently used by students (virtual communities, forums, blogs, websites, etc.).

A specific application of this research was the creation of a virtual learning community in the department of psychology, ethics and human rights, Chair 1 of the Faculty of Psychology at the University of Buenos Aires, and the development of two multimedia audiovisual materials in collaboration with students. All teachers and students, were involved in the development of these materials.

Discussion

New university technicians who graduate college repeat the same spiral wheel as their forbearers with the variant that they, in the 50's, were working in national industries linked to the welfare state, whereas today, they work at multinational corporations which enroll them as cheap labor, compared to the labour costs found in these multinationals' countries of origin. This situation leads us to question, together with Vallaeys (2009) "the real autonomy of university policy in general" because, as this author points out, the commodification of education leads to a transformation which transmutes the academic university into a merchandise university.

So that:

- Human formation is replaced by the preparation for success.
- The student becomes a customer and is asked to buy services from the educational institution.
- The value of knowledge becomes completely heteronomous to the university, large corporations are the ones that define the value of all recognition.
- The teacher becomes a customer service employee.
- "The merchandise university is an institution that has lost all notion of academic autonomy to become a mere professional training company exclusively for purposes of profit" (Vallaeys, 2009). Against this mercantilist university approach we stand for: autonomous, interdisciplinary university teaching understood as a real right.
- l docente se convierte en un empleado al servicio del cliente.

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Proposals: Different university ethics training orientations

Since 1995, we have been developing a research agenda[1] in which we propose looking at ethics in higher education through three different approaches:

- To study in depth the conceptual approach of ethics. Ethics, bioethics, ethics applied to different fields of human activity and professional ethics becoming an integral subject in most university programs. As well, as a separate academic discipline it develops its own object of study and methodological approach.
- Ethics and human rights cut across different contents in human sciences, and should, therefore, be developed as explicit and analytical curriculum content. In addition to the contents in the ethics course, the different subjects should devote a section to approach ethics. In a broad sense, this ought not to be limited to the ethics of the discipline, which in general would constitute a specific subject within the curriculum. Our work clearly shows that with few exceptions, program courses do not address ethics as an issue. As we observed (Ormart, 2005) Psychology courses, for example, approach ethics in a superficial manner, as a reference, without delving into it. The remaining subjects do not even touch on it. However, due to its practical applications ethics are present in different areas of professional development and should be present in the university curriculum.
- Finally, we propose that students and teachers reflect on their ethical behavior. This could result in cross-cutting through the entire educational process, scrutinizing the roles and positions of each actor. The positions that teachers adopt in the lecturing process, the selection and organization of content, the design of evaluations, etc. form part of the ethical training of students, through different variables that are not only limited to disciplinary content but closely linked to the ethics of the teacher. Ethics in this sense points to the critical eye, analytical and committed in the exercise of one's own role,

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[1] The research projects we worked on were recognized by the Ministry of Education within the incentive program. These address the issues here developed: Ethics as a cross-subject (B 020). Ethical training in Higher Education Institutions (B 046). Ethics, Science and Technology in Higher Education in Ibero-America (B 073). Humanistic Education in Economic Studies (B 093). Humanistic Education in Economics through the analysis of statutes and curriculum in private universities in Argentina (B 109). Ethics and Human Rights: their coupling with the New Dilemmas of Professional Practice (UBACyT P 005). The Treatment of Ethics in the courses for the teaching of Scientific Knowledge, in public accounting programs taught at universities and colleges in the Greater Metropolitan Area of Buenos Aires, Argentina (B125). Teaching strategies in the development of moral sensitivity in education (UBACyT P 404). The Treatment of Ethics in the courses for the teaching of Scientific Knowledge, or equivalent subjects, in the degree of Accounting in the universities and colleges from the Midwest, Middle East, Northeast, Northwest and Southern regions of Argentina (B 140).).

be that of teacher or student. Hence, we conceive ethics as transverse to the university curriculum.

In the first case we speak of ethics as a discipline, in the other two we refer to ethics as cross-cutting. In the second case, we speak of a conceptual cross-cutting that should be explicit at the programming level in the classroom. Finally, in the third sense we postulate a hidden transversality, which is involved in the teaching and learning processes. Additionally, we propose a broader discussion to address teaching styles, which should cease to be reproducing mechanisms and become fully engaged with social reality. We emphasize the learning subject as a product of postmodern society, which is overlapped in its constitution by the primacy of new technologies that have been subjectivized, by the learners, into new forms of contact and communication. When the actual student is taken into account, planning entails integrating him or her as a very distinct subject from the teacher. This requires entering complexity (Morín, 2009) and a host of situational uncertainties that must be left open throughout the planning, in turn requiring a change in university culture, which is certainly ethical and political in nature. (Duart Joseph, 2009)

Proposals: The need for ethics training at the university

What are the theoretical foundations from which to think about the teaching of ethics in the university? There are now several theoretical developments that address our topic of interest. From philosophy, we are interested in developments in dialogical ethics, particularly Habermas (1983, 2003), on the place that dialogue and consensus have in ethical issues. In the same vein we find the concept of critical convergence by Ricardo Maliandi (2006), which is central to thinking about the student as "co-operator in the discussions, a participant in the construction of solutions to shared ethical problems."
The teaching of ethics seeks to provide relevant tools for students to develop sound criteria, capacity for dialogue, contrasting rationales and the ability to make prudent and fair decisions.

One of the contributions of ethics education in universities is civic education. University education aims to train competent professionals committed to the citizenry. This is a central issue in the training of an economic scientist, as respect for civil, social and cultural rights goes hand in hand with economic rights.

Future professionals as citizens living in an "advanced democracy, equal

in rights and recognizing their differences, have the capacity and responsibility to participate in the political and social arena, thus revitalizing the social fabric."(Bolivar, 2005: 96)

Competences have two components: one mental, of representational thought and another behavioral or of conduct. In order to standardize qualifications in the European Higher Education Area[2] specific and generic competences were defined. Among the former are the skills and abilities required for each profession. In the second group we find the common or transversal competences, among which ethical commitment features as an interpersonal skill. It consists of two levels of training: professional ethics and education for citizenship, in the same sense as previously mentioned. Hence, it is essential to specify the minimum contents which are necessary for a university student to graduate with ethical competences.

In an earlier paper (Ormart, Brunetti: 2009) we elaborated on the need to involve three areas in the ethical development of students:

- Cognitive: development of the capacity for analysis and dialogue. Development of moral judgment and reasoning.
- Affective, also called moral sensitivity: capacity for empathy, respect for others, acceptance of differences, etc.
- Behavioral: passage to action. Development of pro-social behaviors, human rights, etc.

This scheme incorporates Rest's (1986, 1999) model of four components given that we believe that fostering character can be approached cognitively and affectively at the same time.

What is the appropriate methodology to achieve this profile?

A long-standing specialist in the defense of human rights in Argentina, Dr. Rabossi, proposes a series of methods for initiating students in ethics from the perspective of a university education that we outline below. We have been working with students in the Department of Psychology, Ethics and Human Rights at the UBA, to implement the conclusions of our investigations.

- Clarification of Values. Consisting of a set of techniques for learners to carry out reflections about their own values in order to develop deeper foundations.
- Analysis and solution of moral dilemmas. To search for reasoned solutions to conflicts confronting basic principles and values.
- Communication and conflict resolution. Developing communication and in-

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teraction skills in order to learn to outline, analyze, manage and solve conflicts.
- Research community. Development of cognitive and evaluative skills based on fictionalized texts and questionnaires.

To this list we must add:

- Working with films[3] which allows to deepen moral sensitivity and action.

For Badiou (1994), philosophy "proposes to build a space for thought where different subjective types, given in the singular truths of their time, may coexist. Yet this coexistence is not a unification, and that is why it is impossible to speak of One Ethic. If there is no ethics 'in general,' the subject in abstract is missing."

The "subject" is, according to Badiou (1994) "the support of some fidelity, then, the support of a process of truth." The subject does not exist at all prior to the process. He is absolutely non-existent in the situation "before" the event. It could be said that the process of truth induces the subject.

This approach to the singularity in a situation is provided by cinema. In the words of Michel Farina (2009), "cinema has displayed major psychological and ethical problems of human existence, and it not only reproduces them but allows us to revive them as an aesthetic experience." This experiential approach has been described by various thinkers (Cabrera (1999), Badiou (2004), Zizek, Metz (1979), among others) "The operation of cinematographic perception –Metz argues– is marked by a strong 'impression of reality' (which differentiates it from theater and opera), founded paradoxically on the real absence of the object and the presence of its shadow, its ghost or stunt, however, it is reconstituted as sufficiently indicative of the object it is replacing." This impression of reality, "triggers," according to Metz, "a process of participation that is both perceptual and affective" (Metz 1979, p.31)

Thus, cinema presents us with a vivid experience of what is human. As a metaphor for the impossible. As a construct that transports us to the unspeakable. As a vital stage provided for educational work on such complex issues as ethics.

Jan Helge Solbakk (2011) suggests that the situational pathos is revived in the cinematic presentation and therefore it constitutes a privileged avenue for access to ethics. "Exercises with movies and books are the contemporary way of teaching ethics in the manner of Greek tragedies. Socrates, Plato and Aristotle thought along these lines, therefore they regularly went to the movies. Only the cinema of their time was called theater. When these giants of philosophy wished to observe moral conflicts and learn from them, they resourced to tragedy." These considerations are central, as not all moral di-

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[3] This component of the lecture has its own website and online magazine (both in Spanish) which present the linkages between cinema and ethics. www.eticaycine.org

lemmas present a fully satisfactory solution to all parties. To give space to different positions, maintaining the tension. To reach the limits of deliberation and to decide, represents an emotional commitment that may only be achieved from this active participation that is enabled through cinema.

- Work on community projects,[4] this point is crucial to bridge the gap between traditional academic training and the cross-cutting university education here proposed of veering towards the common good.

A university ethics training will always point towards continuously renewing its social integration by finding out the interests and needs of communities.

- Virtual learning community,[5] the experiment carried out in the virtual classroom (VC), in this case consisted in creating a closed network within the platform provided by NING, gathering mainly students and faculty from the Department of Psychology, Ethics and Human Rights at the University of Buenos Aires. One of the main tools are the groups. These represent a subdivision of the same social network. They bring together a number of users, among which take on the roles of the creator, the administrator/s and participating members. Each group may have different levels of restriction for membership and privacy of their content. The criterion by which these groups are formed represents one of the main tools that will orient the work that participants wish to elaborate on within the social network.

At this point, it is interesting to consider a new twist that includes a change in the point of departure, different from that established by the dominant paradigm. This change consists in the recognition of some knowledge, on the part of the community, of its own needs, interests and projections. From this perspective, the professional represents an enabling tool for the realization of these projects. Society is never an object that the professional will modify based on his or her hegemonic knowledge. When we conceive university education from the human rights perspective, we embrace the dialectics of permanent transformation between scientific and social growth through graduates' professional practice. Ethics, as an exercise and paradigm for education, is always aimed towards social change.

Ethics skills of the professional in economics

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[4] Currently there are three additional programs in which students can work in order to become aware of different types of social problems.
[5] The virtual classroom was implemented at the School of Psychology, University of Buenos Aires. It currently has 3,000 users, which include students and alumni who actively participate in the courses' activities.

Following the spirit of classical ethics, politics and economics ought to be included in the field of ethics. As Joaquín Guzman-Cuevas (2005) points out "The process of separation between the realm of ethics and economics, from the time of the immediate disciples of Adam Smith, has contributed to shape an economic science that has overlooked its axiological principles. However, this does not mean that these principles are not present in all facets of economic undertakings. Both, in the positive as well as the normative of economics as a science, there is an ethos that the economist must know in order to pursue a particular ideal of justice." The Machiavellian split between means and ends, which has been reissued today in the form of economics and ethics, should not be favored in higher education.

The ethical basis for liberal economic thought is based on preserving the dignity of individuals over any collective decision. That personal dignity is embodied in an idea of freedom of choice that is based, in turn, on the right of free disposition of property over goods and services, which might be acquired through free trade. Moreover, in favor of the collective interest, it is assumed that individual freedom ends when the rights of freedom and the property of others are affected. The main criticism that could be raised on the ethics of economic liberalism lies perhaps in this latter respect for the collective interest. Surreptitious or explicitly, it is assumed so unquestionably that the market mechanisms will foster the general well-being of society, which comes to consecrate the Marquis of Argenson old expression of laissez-faire from 1751, and especially the not as old Smithian "invisible hand." As Amartya Sen (1989), points out "it is precisely the reduction of the broad Smithian view of human beings which may be considered as one of the major deficiencies of contemporary economic theory."

Following Sen's proposal, we argue for the need to strengthen the link between ethics and economics, as an economy without ethics is rather inhumane.

Conclusions

The historical development of humankind places us in a position of responsibility for the marginalization, exclusion and deprivation of scientific knowledge of the masses through university elitism. Scientific development should serve the welfare of humanity. To think of ethics as a central axis of the university, in the broadest sense (including all the aspects developed in this paper), would help reaching this higher goal.

Professionals trained in economics should have this framework and it is the agency of universities to take on the responsibility of including the ethical perspective that the economy should have in favor of oppressed peoples. The colonization of knowledge must give way to the construction of universal contents framed around the needs of the populations of our region.

The very existence of universities should be associated to the welfare of humanity, and if its constructs loose this perspective, ethics and human

rights, as axis, givers of direction, might end up being themselves lost. We must be clear about the logic behind our scientific production and university education, and open without fear to a change oriented to humanize the sciences and their results onto the people.

That is why throughout this paper we have tried to visualize the various problems of the current university model. As we observed at the UBA (Faculty of Economics and Psychology) these become obstacles to overcome, having, as a target, an advance in ethics training for future professionals for a different economy, one that becomes better at meeting current social demands present at the time of professional practice. Summarizing, we mentioned: 1) The **anachronism of a university model** that has failed to makea change in curriculum design in line with the actual modification of social demands. This is shown in a flawed s**election of contents** that leaves out today's problems; and the hegemonic presence of an academic model based on **academic structures separated by disciplines** without any point of connection with today's problems. As well, a total lack of **interdisciplinarity** in the academic community to address these problems affecting the whole of society and all of humanity (increasing poverty and hunger or the finiteness of natural resources). 2) The problem of only making **curriculum modifications that just correlate to changes in the market**, instead of guiding the university curriculum based on local social demands. 3) The problem of **conceiving higher education as a tradable good** generating segregation and exclusion (the university as a merchandise paradigm, instituted in the nineties). 4) The **dropout problem associated to the segregation** of access to higher education for the **masses** (which show differences in educational and social conditions prior to admission). 5) Addressing ethics in university education only as a specific isolated subject, and therefore the problem of **the separation of ethics from all other subjects in the curriculum**, 6) and finally, in the specific field of economics t**he separation of economics and ethics, and economics and politics.**

Consistent with the foregoing, we hold that it is necessary a change in the university model that includes: 1) Higher education as a public good and right. 2) The presence of ethics in cross-curricular design. 3) The reorganization of academic structures and departments according to today's problems. 4) A critical, analytical and committed view on the exercise of one's role, whether that of teacher or student. 5) The student as a "co-operator in the discussion, active participant in the construction of solutions to shared ethical problems. 6) Education in the capacity of "ethical commitment", which entails education for citizenship. 7) The development of the moral sensitivity of future professionals. 8) The methodology of access to ethics proposed by Rabossi, with the addition of working with films and working on community projects. 9) The reinforcement between ethics, politics and economy from a critical exercise of liberal ideas.

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